

71/24

Rome, 9 July 1971

To all Superiors General
To all their delegates for Sedos
To all members of the Sedos group

A tous les Supérieurs Généraux
A tous leurs délégués de Sedos
A tous les membres de Sedos

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The Secretariate will be closed from July 15 to August 15, 1971
Le Secrétariat sera fermé du 15 juillet au 15 août, 1971

The latest Sedos "production" - THE CATHOLIC MEDIA WORLD DIRECTORY - is now off the press. (319 pp. 2 indexes). Please order from the publishers - IRADES, v.Paisiello 6, 00198 ROMA, sending a copy of your order to us.

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Yours sincerely,
P. Leonzio Bano fscj

VIA DEI VERBITI, 1, 00154 ROMA, C. P. 50.80, TEL. 571350

MINUTES: SPECIAL PANEL MEETING ON "MASS MEDIA AND THE MISSIONS"

Monday, June 28, 1971 at 1600 at SVD, 1 Via Dei Verbiti

In attendance:

Sr. F. Avonts sa; Bro. P. Basterrechea fsc; Fr. E. Biggane sma; Fr. J. Bouchaud cssp
Sr. J. Burke snd-n; Sr. H. Hoene ssnd; Sr. M.A. Loughlin fmm; Sr. D. McGonagle ssnd
Fr. V. Mertens sj; Fr. P. Moody pa; Sr. F. Oakley osu; Sr. A. Oosschot scmm-m;
Sr. S. Patenaude fmm; Sr. C. Pennyfather osu; Fr. Y. Perigny omi; Fr. V. Poggi sj;
Fr. G. Tannam cssp; Sr. M.T. Walsh osu.

The Panel: Fr. A. McCormack mhm - Topic: "Use of Mass Media in Proclaiming the Gospel"

Fr. S. Bamberger sj - Topic: "Mass Media in the Service of Human Development"

Fr. S. MacCarthy sma - Topic: "Christian Presence in the Mass Media"

Convenor: Fr. S. MacCarthy sma

From Sedos: Gay Tierney

1. Fr. MacCarthy opened the meeting with the explanation that there is clearly an overlap in the three topics detailed in the Agenda (See SEDOS 71/439) but the meeting was planned as a panel discussion.
2. Fr. McCormack made the following main points:
 - a) Described the work of the Communications Commission in formulating a document to define what the Church's relations with the Social Communications media should be and the attitude the Church should have.
 - b) The information should be a good basis for SEDOS Institutes in using the media -- and especially for proclaiming the Gospel.
 - c) The ideal aim is for the Church to proclaim the "good news" of salvation which includes human development -- and this also extends to such efforts as working on a water supply, etc.
 - d) The use of mass media in proclaiming the Gospel must be done skillfully, with full awareness of the religious and cultural background of the people involved.
 - e) In this entire area, the insistence on the standards of the media should be directed toward the ideals of brotherhood, human rights and social justice -- the general ennoblement of Mankind. The ecumenical aspect is important, but the special message of the Church should always be kept in mind as a basis, and this is made much easier by mass communications.
 - f) Two major problems which arise are - 1) There should be mastery of the technique of the media -- understanding the ranges and limitations of the media for specific uses. 2) Having a profound knowledge of development and evangelization. It is important that there be a good

relationship between "communicators" and those who have "content".

A danger is to be concerned more with structures than content.

- g) It must always be borne in mind that in the Communications field, one cannot come out with general principles which are valid for all of the world. The two points to remember are 1) mastery of techniques -- training; and 2) the fact that the local people must be able to decide the form of the message -- or content.

2. Fr. Bamberger: Reminded those present of something they were no doubt already aware of -- the concept of Development. The use of media depends largely on this concept. During the past years, there has been a change in development of the "concept of Development". Self-development is no longer restricted to the under-developed countries, but is an existing need in industrialized, or "developed" countries as well. Development today has broad and universal meanings, and primarily has a humanistic connotation.

- a) Communications today should not be identified with transmitting information of every kind. It means human involvement and, in essence, is a two-way traffic.
- b) The concept of Mission as opposed to Development must be rejected. A considerable part of mission work has always been Development work -- i.e. education. But this has often meant the imposition of foreign cultures. We must replace this by the values of the developing nations.
- c) Mass Media in the Development role must be to help individuals and groups to realize their own potentialities and to link the developing areas of the world with the rest of the world. Missionary Orders can make a contribution in this process for which there is no substitute.

3. Fr. MacCarthy: From everything that has been said, it seems clear that there should be compulsory seminary courses on Mass Media Communications for all priests:

- a) Every communicator has a particular standpoint in the selection of news and this can result in a prejudice. It is important that every priest is conscious of others being indoctrinated, and this awareness does not come naturally. We can live in the middle of Mass Media and not be aware of what is going on.
- b) There is a tendency for too much talent to go into Theology and teaching -- and to stay there. We urgently need talented people in Communications who are trained to plan on a large scale. We need communicators who can guide local communication -- who know what is involved and encourage local Communications to make the Christian presence felt through Mass Media.
- c) In other parts of the world we can avoid mistakes made in Europe and America in this field.

- d) The cultural pattern in Europe and North America is towards a secular society, and secularization is going to come to the missions. Every mission country wants technological advance which means secularization. Unless we are aware of the pattern that culture and the missions will take, we cannot plan for the Missions.
- e) It is important to get people into Communications who have studied Theology, Sociology, History and Culture. We must have priests sufficiently interested and prepared to work out a "pattern of missionary-society involvement" in Mass Communication.
- f) Two practical conclusions: 1) To have a seminary course in Mass Media (as compulsory as is Theology) -- if mass media are at the center of life today, the ordinary priest should go through a course in press, etc. -- and 2) Every society should prepare people to do broad planning.

(Fr. MacCarthy then distributed an informal paper from Fr. Eilers svd, who could not be present, titled "Some Thoughts on Mass Media and the Missions" - SEE APPENDIX.)

Fr. MacCarthy then opened the meeting up for discussion.

Question: Are the experts in Mass Media thinking in terms of competition with existing secularized media or penetrating existing media?

Answer: (Fr. MacCarthy) - Stated he was not an expert, but his idea is not by "competition". The important thing is to inform -- getting into the press and radio existing in the countries, after study.

Fr. McCormack: For a large part of the world there is no "existing" means and that can be an asset. There are opportunities not for competition but for filling a gap. Where Catholic Radio stations exist, they should be used and not simply discarded. Without trying to be Public Relations people, we should be concerned about the "image" -- a form of evangelization. He cited instances where because of lack of information on the good the Church was doing, it appeared it was not making a contribution. It is important to get across what is being done and that is the question of forming an "image". Informing the public on positions of the Church in important matters is also of vital importance, and this means providing the Communications Media people with a large amount of information.

Comment: It appears that it is not so much a question of competition, but there are a number of countries -- for example Liberia -- where TV stations cannot afford their own programs. In these cases, good religious programs could be welcomed. On the question of financing and programming, we could learn from the Protestants. In India, the programs are about 75% cultural and 25% religious, and it is very effective.

Fr. MacCarthy: Cited the case of East Africa where the State invites religious bodies to produce 5 or 6 hours of programs a week. It isn't a question of competition, but taking opportunities provided, and if you get good Christians into Mass Media, a lot of good will be done.

Fr. Bamberger: The general answer seems to be to integrate into existing structures, but in actuality this doesn't always work out. There are financial and political problems which arise. There is no general answer.

Comment: There are cases of priests who are trained as -- say -- journalists but may not feel they are as competent as lay people.

Fr. McCormack: Agreed, but pointed out that the priest's role will often be as a stimulator and not one who actually does the job. Also, priests in these fields usually have to be better just because they are priests. It is useful to utilize the talents of lay people -- in fact, if we have similar meetings, we should have secular journalists, etc. who can act as critics.

As a result of a comment on the religious impact of a work of art which is the result of no Church involvement, Fr. MacCarthy pointed out that this is so because of the artist's contemporary sensibility and it is important for the Church to also have this artistic quality.

Fr. Bamberger pointed out that the artistic on one side and the Church on the other need not be the case -- in fact the Church could use its prophetic level and reach the artistic. The development of the content of Christian doctrine is basic. If we are not accepted it is not because of lack of communications tools, but because we are not up to date with the evolution of the substance of the Christian faith. He stressed the importance of McLuhan's theory of the impossibility of separating form from content.

Fr. McCormack pointed out the danger of discussing "charisma" and the fact that good content enables us to evaluate this quality.

Several of those in attendance reaffirmed the points of a) emphasizing "communicating" and b) adapting the Communications systems to the specific people and cultures involved.

Fr. Bamberger elaborated on the organization and planning of commercial Communications, and made the analogy that we too are in a world-wide society and should do the same.

Comment: There is a lack of materials adaptable to the areas, and unlike Europe and North America, more than one culture usually exists in the countries.

Fr. Bamberger agreed and pointed out that this diversity requires even more coordination. He stressed two points -- 1) given a particular region, we should give back the identity they have had -- and 2) at the same time, help them become World citizens -- preparing them to face parts of the developed world in which they will find themselves. Fr. McCormack cautioned against exaggerating the differences of cultures. Acting as a clearing house in the Communications Media can break through the lack of knowledge at the local level, and respond to the problems, which, though local, may sometimes be universal in nature.

A brief discussion on the problems of communicating with people who respond to an entirely different means of communication followed.

Comment: A response to the meeting was that prior to coming, everyone was convinced of what we should do in a general sense. It was suggested that such meetings about Mass Media should be concerned with policy -- i.e. should we have our own means or integrate into existing ones. Having our own requires one type of training -- integrating requires another approach. The questions are those of applications. In view of this, specifics should be discussed, and a sharing of experience should take place. We must find out how to use Mass Media in the Missions. One problem not discussed was the teaching of religion through Mass Media. A SEDOS meeting should try to find out "general principles" for the mission to help people involved in Mass Media -- help people be "animators".

Fr. MacCarthy agreed, but this is a special type of meeting which is geared to opening up the general area in which the Generalates can work and think about Mass Media, and then suggest to the SEDOS working group specific projects. For example, how to adapt visual aids to the particular mentality -- that is a specific problem we can work on next year. We are here today to provide ideas, and then find out what is wanted of the SEDOS Working Group. It is assumed that people here representing Generalates will tell their Superiors General what we discussed and they will suggest specific projects to the Social Communications Group.

Fr. McCormack pointed out that we have had some practical experiences mentioned -- and we may incorrectly assume that the Generalates already know of these. Seminar training has been a specific suggestion. In fact, it would be interesting to know how many Generalates already have Communications training as an integral part of their seminar courses -- how many have experts in Social Communications on their staff. Then, we can find out if we are at a stage of sharing experiences -- or only at the first stage of "selling a product".

A suggestion was made that the Working Group study a few pilot schemes in Africa -- the liaison between Mass Media people and the Pastoral Centers.

With thanks to the panel and the participants, Fr. MacCarthy closed the meeting at 6:30 P.M.

Gay Tierney

APPENDIX: Fr. Eilers svd

There has been a time when the whole Communications process was seen from the Communicator's point of view -- everything centered around the Communicator as the powerful man, the powerful source, and the efficient beginning of everything in Communications. This concept has changed considerably in the last years. According to many Communications surveys and research, it is quite clear that the Communications process is a 2-way affair and not a one-way traffic -- so the importance of the recipient and his environment comes more and more into consideration. I feel it is important to recognize this in all considerations -- on Church communication, proclaiming of the Gospel, communications for development and similar fields. The interest of the Church should not only center on the Communicator. We shouldn't talk only about the importance of this media -- the possibilities we have of spreading the Word of God. The first thing to do would be to consider the environment we are going to approach -- that means, e.g. we have to do some kind of "market research". It must be clear to ourselves what group of people to whom we want to talk. It seems to be quite important to study first the country, the region, the city, the parish, or whatever it is we want to approach, and then to develop and use different media according to the needs and possibilities of the people -- the recipients. Otherwise, we are always in the danger of having a Communications process which is just one way -- not listened to by anybody, and, therefore, ceasing to be "communication". Also, mission work under the Communications aspect means first to listen and to study, and then develop the different communications possibilities according to the needs.

From the Communications' point of view, it seems to me that for the different steps in the mission process (pre-evangelization, evangelization, and post-evangelization) some media are more fitted to these steps than others. For example, radio and television media seem to be more important in creating public opinion, building an image -- preparing the ground for a later, direct proclamation of the faith. If People in Japan, for example, are prepared by radio and television to take Christianity seriously and to see the value of this religion, it is much easier to directly approach them later with the Gospel. For evangelization itself, it might well be that very often not mass media in a strict sense, but only audio-visual teaching aids can be used. In the post-evangelization process, it might be vitally important to use the

press since the press by definition is accessible not only once -- like a radio program or a telecast -- but its content is always available as often as somebody wants to read it. So, the press seems to be more fitted to the deepening of an image, to the deepening of the faith, as well as audio-visual aids used for teaching and education. It might be said for the post-evangelization process that the press is effective in keeping people faithful -- helping them deepen their faith and understanding of the Word of God. The press is extremely important not only for the printed word but also the printed picture. For people who can't read and write, the printed picture and drawings (cartoons, comics) can be of considerable importance. This might also be said of posters, records and such kinds of communication. Posters can also play an important role in the pre-evangelization process.

In summary, the attitude towards the Communications field should be that of Bishop de Roo who gave a talk at the General Assembly of UNDA in New Orleans in January of this year on the Church in the service of the Communicator and not -- as has been the case till now -- the Communicator in the service of the Church. This means for mission work that we have the obligation and duty to be of service to the Communications people, and the Communications media of the country in which we are working. And this is also the case where it is difficult to infiltrate them with our faith. If we manage to keep in touch with professional Communications people on a professional basis, it can be of real service to them, to their countries, and to their recipients. I am sure that through this attitude, we will have ways and means to create an understanding and atmosphere wherein not only Christians can live, but also where the Christian faith can grow. It is not the purpose of mass media to be used primarily for the influence of the Church, but to be of service for human dignity and Mankind. There is no development without communication and the means of communication. This seems to be the first step, and if we are really trying to serve this step, I am sure it won't be difficult to do the second one -- that of proclaiming directly the Gospel and the Word of God.

And a last point: In many Mission countries, communication was and still is -- to a large extent -- on a face-to-face basis. This face-to-face contact in many countries still remains the most effective means of communication. Modern mass media coming into these countries have

to take into account such a centuries-old Communications System. I feel it a duty of the missionaries and the Church to try to interlink both systems and not to impose modern mass media without any link to local needs, understandings and concepts. The use of mass media for the proclamation of the faith must involve this consideration as a first step.

Modern communications media are more than only a prolonged arm for the "teaching" Church. Using mass media for the proclamation of the Gospel in a systematic and basic sense means to consider and respect 1) the specific values and laws of mass media communication and 2) the existing Communications systems in mission countries. If this is done, the questions "if" and "how" to use mass media for evangelization begin to get proper answers.

MINUTES: MEETING ON "ARE WE MEETING THE APOSTOLIC AND RELIGIOUS NEEDS
IN THE U.S.A.?"

Wednesday, June 30, 1971, 1600 at SSND, Via Della Stazione Aurelia 95

In attendance:

Sr. L.M. Bankes snd-n; Sr. U. Baumann osu; Sr. E. Berning ssps; Fr.E. Biggane sma
Sr. J. Bland snd-n; Fr. J. Blewett sj; Sr. J. Buerman icm; Sr. J. Burke snd-n;
Bro. C.H. Buttmer fsc; Sr. C. Carte icm; Sr. A. Cornely shcj; Sr.M.A.DeJulio ssnd;
Sr. S. Demy icm; Sr. A. Dufault fmm; Fr. V. Fecher svd; Sr. M.L. Gies ssnd;
Sr. M.H. Hoene ssnd; Sr. M.M. Keyes scmm-t; Sr. M. Linscott snd-n;
Sr. M.A. Loughlin fmm; Sr. A. Oosschot scmm-m; Sr. C. Rombouts icm;
Sr. M.E. Schmidter ssnd; Sr. M.G. Segner ssnd; Sr. A. Shaughnessy osu;
Sr. M.E. Tarpay snd-n; Sr. M.A. Tilgner ssnd; Sr. M.T. Walsh osu; Fr.J.Waters sj;
Sr. V.M. Wingerter osu.

RESOURCE PEOPLE: Sr. Jane Gates scmm-m
Bro. Leo Kirby fsc
Sr. Edith Ryan snd-n

Chairman: Sr. Mary Luke Baldwin ssnd
Convenor: Sr. Danita ssnd

From SEDOS: Fr. B. Tonna
Gay Tierney

1. Sr. Luke opened the meeting with a reading from St. Paul (Romans Chap.8, 14-17)
She referred to the Agenda (see SEDOS 71/440) and commented that the 5 points
described were perhaps too much material to cover at one discussion. The
resource people had all recently been in the U.S. and could provide current
information on the questions raised. (It was suggested that the large group
could later split into smaller groups if they wished. Subsequently, they de-
cided to remain as one group.)

2. Sr. Jane began the discussion by mentioning that her congregation was totally
mission-oriented -- and up to the present -- working mostly outside of the
U.S. As a result of difficult situations in some of these areas, it was neces-
sary to consider the notion of "mission on 6 Continents". With regard to the
first question on the Agenda, Sr. Jane said "yes", but not in the sense of
"mission" interpreted as "body count" or "conversion", but instead as a
"vertical" as well as "horizontal" attitude. She then read an article --
shared with their people in joining the community -- by Richard Dickenson,
titled "Mission - Response to local Communities" -- (excerpted as follows):

"Mission does not only mean activities overseas, but is concerned with the
fundamentals of our social life. It involves creativity, liberation and human-
ization. Until 2 years ago, we talked about 'development' which was needed
in the Third, Underdeveloped World. We have now found there are pockets of
the Third World even in affluent countries and these are objects of "mission".
We must move to understand that "mission" also concerns the vast silent majority

in these countries, judging by the insensitivity by the affluent toward the poor. It is here that "humanization" is needed. Mission is not bringing answers to heathens or saving people. It is a matter of putting our lives at the frontiers of human life where deep questions are being asked and where there is a risk and humanization is deemed important -- where we may even lose our faith. It means putting our lives where there are issues of humanization and social justice."

From her experience, Sr. Jane stated that there is a great need for humanization in a large part of the U.S.A.

2. Bro. Kirby: Agreed with the statement of Sr. Jane. He pointed out that question 1 was "loaded" and that the words "conventional" and "institutional" are unpopular words in the U.S. today. His answers would certainly be along the lines of Sr. Jane. Apostolic commitments in education and health services are very much mission work -- defining "mission" as being sent -- being sent to people who need us. And, these are not necessarily people in the jungles, but in affluent situations. In the schools and hospitals, never has there been such a need for people of faith -- people who are a witness of faith. It is important to become "bridge builders" between the affluent society and the slum. The people of the slum indeed need us, but people in the suburbs need us because they are suffering in the jungles of their own minds. We must give people in the suburbs a sense of mission to the people in the slum -- and let people in the slums know they are loved. Brothers who have worked with delinquents return to the suburbs with a different mentality.

In the United States, faith is under tremendous pressures. Never before have there been so many children in need of people with faith -- people who are not just pious, but who are fully alive. Never before has human life been under such pressures -- human life is being questioned -- the right of birth, once conceived, is being questioned. Christians in hospitals can give people the sense that life is worthwhile. There is a great need of love for human life to be communicated to these people. There is a great need for institutions that help educate and help serve the poor -- we cannot keep doing the "conventional" year after year. My answer to Question 1 is "yes".

3. Sr. Edith Ryan: Responded that her answer to Question 1 would be "yes" and "no", since the question is open to several interpretations. If you assume that this means commitments should be motivated as "mission", you can get an affirmative answer. But are these commitments so motivated? -- it is problematical and one can only answer for one's own motivation. The exact meaning of the question is puzzling. From her experience of 5 months in the U.S., she found a strong thrust in the direction of more effective service because of a sense of "mission". There is a strong anti-institutional reaction which brings about a crisis of confidence in the work being done -- for example, educational work. A continuing questioning of relevance and validity can make people feel unsure of what they are doing. This confusion brings about much perplexity and suffering. Some Sisters are undertaking careful study of our apostolic commitments. After this, there is an attempt to make options -- priorities -- as to which channels into which potentials for any given problem will be most heavily invested. There are many factors

involved -- decline in morals, financial problems of Catholic education, crisis of confidence. Question 3 involves needs so urgent that they pose questions of what is more relevant -- should it be done at all?

4. Bro. Kirby commented that Sr. Edith's statement is realistic and gets to the heart of the problem -- in a large part, one of personnel and cash. He felt if there was a school or hospital where morale is low, it should be closed, since it is no longer a viable institution. In his Order, there are specialized apostolates which all evolved from good schools -- a drug center -- people interested in the drop-out rate. Thus, the Institution can create life outside itself. The secret is life -- life within the Institution. If there is no life, it should be closed and the good people allowed to move to some other form of work. As few as 5 vital people in an Institution can make the difference.

5. Comment: Vitalizing an institution would solve financial and psychological problems -- more than any other factor.

6. Comment: A participant described the experience of the Jesuit Order where in Universities the Religious live in an adult world. On a secondary education level, the "adult" is discovered beyond their community, because of the need to relate to adults. This involves psychological change and accounts for unhappiness with classroom teaching. But there is a bewildering trend toward the "band-aid" apostolate. The need for help to young people who get into trouble is clear, but the remedial approach is not as strategic as preventive work. It is surprising to see more and more Jesuits working with minorities and in non-educational ways when a good education is an opening of life for young people. Many who have gone into ghettos have been driven out by those whom they wanted to serve; because the minorities see these people as having what they themselves want -- mainly, opportunities -- both educational and cultural. Many are returning to school and trying to build bridges between the suburbs and the inner city. If we take more seriously the need of young people for transcendence, we will discover how institutions can be viable and flexible.

7. Comment: The "band-aid" apostolate is looking for something to do right now. Transcendence means focus on the reality of what our life should mean -- "mission" --- a dedication to whatever we do.

8. Sr. Luke commented that this, then, is seeing the issue from a broader view of mission involving more intense dedication to what we are doing.

9. Comment: It is important to recognize a diversity of talent which would seek different types of service -- some outside the institution. We must recognize the change now to different views, work and aspirations, and encourage this individual expression.

10. Sr. Edith agreed that one reason for an anti-institutional attitude is the tendency that once you are in one, you stay and the institution becomes almost lifeless. People have sometimes had a sense that their talents were chiefly for perpetuation of service in a particular institution. They have lost sight of the larger goals of the institution, and it was a case of keeping it going by adding

staff without enough regard for validity or relevance of what is attempted or accomplished in the institution. Referring to Question 3, she said we have become more and more aware in recent years of the social needs that exist, through dissemination of information through mass media. People of dedication are drawn into this area --not only because of being part of an institution, but because of a personal or communal response to a need.

(The participant who introduced the term "band-aid" interjected that this was not meant in a perjorative sense.)

11. One participant questioned the statement about institutional education and was answered by the comment that in the States, the Catholic schools should by all means be maintained because they are one of the "bright spots" for innovation. If they are eliminated, there is a danger of a bureaucratic educational system.

12. Bro. Kirby: De-emphasized the importance of "institutions" per se -- stating that what we are is what is important, and this is not clear today. The old symbols of dress and monasticism are no longer there. Religious are asking themselves "what are we?" The new symbols must become clearer. He described in detail the sacrifices that the Religious are making and suggested that parents and students should be made aware of this. The simplicity and dedication of the life of the Religious is not clear to the people. These should be made clear both to the people and to ourselves. Giving of money and time is the role of parenthood and the Religious are in that role. Both in and out of institutions, what we stand for should become clearer.

13. Sr. Luke pointed out that one of the points made has to do with "liberation". She asked if there is a relationship between the ideas stated on the question of "institutions" and Question 4 which deals with Formation.

14. Sr. Edith: Fundamental formation would be formation which is very freeing to the persons in the process of formation. "How" is the big question.

15. Sr. Jane: Said she would see liberation as the freeing of people working in institutions so that they can be effective -- and this applies also to work outside the institution. Formation oriented towards liberation would serve both of these needs. There must be freedom from fear to permit them to take the risks required -- institutionally and non-institutionally.

16. Comment: Perhaps it would be well to consider this as a case of IN-formation as well. Some people do not know what they want to do, because of lack of experience. Travel should be part of this formation.

17. Comment: The idea was proposed that we need to understand values, and the clarification of values in formation is of prime importance. Difficulties are encountered in trying to modify false values, and the Sisters might be projecting the same image as that of those among whom they are working because their own values are not clear.

18. Comment: A fundamental problem is that of identity -- identity in the sense of a personal relationship with the Lord must be deep.

19. Comment: Agreed strongly that most important is the relationship between us and God, and this has been treated as a separate and closed "compartment". If we are to help the people, we need the kind of people who make Christ present again. After that -- whatever they do -- the contact with people is determined by what you are. He continued to detail the importance of Christ in the individual.
20. Bro. Kirby: Gave the definition of freedom as "being what we can become." He stressed the importance of developing as human beings and Christians -- responding to human needs. The idea of freedom to be what we can is the work of a lifetime. In this way we can rid ourselves of "hang-ups" and insecurities. The humanization process is an education to freedom.
21. Comment: One participant pointed out the tremendous demands on an individual in this process of "freedom", and described the psychological aspects.
22. Sr. Edith: Clarified her comments on "freedom" were not intended as a formal definition. But mentioned that this process does certainly not happen automatically.
23. Comment: The process of ^{growth} and "becoming" as described is exacting, but so is life, which is itself growth.
24. Comment: Described what he termed a "conspiracy against freedom" -- the reality of individuals reluctant to allow others to do those things with which we do not agree.
25. Comment: What is lacking in formation in the past is simply human relations -- the formalities are taught to the Religious, but one never learns how to relate to other people. In sharing God with other people, how can you do this if you cannot talk or relate to those people? How to become free in relationships with other people should be a basic concept in any formation program.
26. Bro. Kirby: Asked if the participants wanted to hear the impressions of what is happening in the United States. When it was agreed, he pointed out that the question of survival of religious life today requires faith and being a gypsy. In the U.S. changes are taking place at a tremendous rate. One must have a large range in the perplexing world.
27. Sr. Edith: The difference between being here and the U.S.A. is almost a schizophrenic experience. The patterns, styles, questions people are asking are different from those here. There is a great deal of confusion there -- confusion about values. But people seem to be sorting themselves out in community groups insofar as thinking and values. In many areas for the questions on religious life, the answers are not coming clear and fast. But I found there is less turmoil this year than before. Also, there seems to be a lessening of a recourse to psychology without reference to anything else. It was striking to see the styles of living and being for the Religious -- which are so different than what I experience in Europe --but it seems normal there. If everyone keeps elastic enough, one can grow.

28. Sr. Jane: One word really sticks out in my mind -- "confusion" -- There are a lot of good things going on, but because of the confusion it is difficult to see it. One area which needs emphasis is the whole area of communal prayer.

29. Bro. Kirby: A lot of people just don't understand us. The U.S.A. is a hodgepodge of nations. There are many problems as a result of this diversity. The things that are happening -- race problems -- the war -- have a profound influence on religious life. Americans have no respect for tradition because we don't have one. We are an important technological power. There is tremendous confusion about authority, but there is more honesty about authority. The attitude toward prayer is more honest. It is important to understand the background of the U.S.A. -- of what is happening -- in order to understand the movements of religious life.

30. Sr. Luke mentioned that she supposed there were still a good many questions left, but since it was getting late, she thanked the resource people and those present, and closed the meeting at 6:25 P.M.

Gay Tierney

MOZAMBIQUE

THE WHITE FATHERS LEAVE

"When you enter a town and they do not make you welcome, go out into its streets and say: "The very dust of your town that clings to our feet we wipe off to your shame" Lk 10,11.

"The lesson the White Fathers draw is that all over Africa they have been able to identify with the people, with the Malians in Mali, with the Congolese in the Congo and so on. In Mozambique, they find themselves suddenly identified not with the people but with the Portuguese. They have rejected this identification and are packing up to leave. The White Fathers have offered their explanation without vituperation, without anger and without haste, but with deep sorrow. It is an important event "The Times, London, Editorial 26.5.71.

The decision of the White Fathers to pull out of Mozambique has been given ample coverage by the secular and ecclesiastical press and radioTV services. We are circulating the essential documentation to understand its genesis and its implications:

- | | |
|---|--------|
| - The circular letter of the General Council of the WF | Doc. 2 |
| - The press conference of the Portuguese Minister and the
replica of the W.F | " 3 |
| - The statement read in the Mozambique Churches | " 4 |
| - The statement of the Mozambique Bishops and the replica
of the W.F. | " 5 |

As background information we have prepared a document on the basic facts about Mozambique (Doc.1) and another one about the main thrust of the Comments of the press and radio-TV. (Doc.6).

This is part of the process of giving witness in the modern world. And the decision of the WF was essentially a decision to witness.

The French and German texts are available at the Secretariat.

Document 1a) Mozambique in brief

1. 297 654 square miles - 783 000 square kilometers on the SE African coast, facing Madagascar peopled by 7, 250, 000 Africans of Bantu descent and 185 000 "settlers" (1966) with a per capita income of \$.65 per annum and a life expectancy of 45. 90% are illiterate and thus denied the exercise of voting rights.
2. Discovered by Vasco da Gama in 1498, colonization was initiated by Portugal in 1505, in the face of stiff resistance from the local tribes. Since 1951, the territory is considered as an overseas province of Portugal. A system of forced labour was abolished only in 1961.
3. The population sends 7 white and 1 black representatives to Lisbon. The province enjoys administrative and financial autonomy and is divided into 9 districts. The supreme authority is the Governor General, nominated by the Minister for Overseas Provinces. The legislative and executive organ is the same Governor with a Council of 2 de jure and 27 elected (for four years) by industrial, business, agricultural, religious and cultural groups and by local councils.
4. There is only one party: The Government's Acção Nacional Popular. Local opposition is banned but operates "in exile" under FRELIMO (Liberation Front of Mozambique) based in Tanzania and active in the North and Centre and under COREMO (Revolutionary Committee of Mozambique) based in Zambia and active in the West and South.
5. The principal cities are Lorenço Marques (200.000) Capital, BEIRA (85.000), Porto Amelia (55.867), Nampula (115.000) Vila Cabral (81.782) Quelimane (20.000) - 1960 figures.
6. 4 dailies: Noticias, Diario, Noticias de Beira, Diario de Mozambique
2 radio stations: Radio Club - private but Govt. oriented
Pax - OFM.
7. Religion: Bishops estimate the number of Catholics at 1.313.611 baptized and 185.143 Catechumens (1970). There are 750.000 Moslems and about 100.000 Protestants (1970) The rest are animist. There are 9 dioceses, all dependent directly on Secretariat of State: Lorenço Marques, Beira, Inhambane, Nampula, Porto Amelia, Quelimane, Tete, Vila Cabral and João Belo.

8. There were 583 Priests, 195 Brothers, 1132 Sisters in 1970 (Bishops statement) active in about 3000 primary schools with 500.000 pupils and 60 technical schools with 3000 pupils and 158 health units and in the parishes and mission station.

9. Institutes in Mozambique:

Men : SJ, OP, OFM, OFM-CAP, Consolata, Verona, Montfort, Fathers of the Sacred Heart, Portuguese Mission Society.

Women: Presentation, Franciscans of OL of Victories, of the Imm. Conc., RSCM, FFM.

Document 1

b) From the Tablet, 12 June 1971, p. 566-7.

The departure of the White Fathers from Mozambique was the climax of a situation going back to the murder of Dr Edouarde Mondlane on 9 February 1969 in Dar-es-Salaam. It was then said in African circles that the Portuguese authorities suspected the White Fathers of giving comfort and aid (though not military aid) to supporters of Frelimo, of which Dr. Mondlane was the leader. He was a highly educated man, with a white American wife, who originally had no intention of taking an active part in the nationalist struggle. But in 1962 President Nyerere persuaded him to organise it, in order to give the Mozambique nationalist movement a non-Communist leadership. Yet Frelimo is a Moscow-inspired (partly also Moscow-financed) organisation, the majority of whose members resented Dr. Mondlane's attitude. For its part, the Portuguese Government feared him because his non-ideological attitude was acceptable not only to moderate Africans, but also to many white settlers. Dr Mondlane was murdered by Frelimo Communists, but the suspicion lingers that Pide, the Portuguese secret police, had a hand in the crime.

The Guerrilla Movements

Since Dr. Mondlane's death, Frelimo like other guerrilla organisations has been in effective. There have been a number of assassinations and attempted assassinations of leaders by their followers. The ex-Frelimos, however, say that the leaders also made use of assassination to remove opponents. Among their prominent victims were Filipe Magaia, the former supreme military commander, Samuel Kankombe, his deputy, and various leaders from the Makonde and Nyanja-speaking regions of the north, who came into conflict with the top leaders, who are mainly southerners from the Ronga and Shangaan tribes, or of mulatto or Indian origin. There have also been many desertions. Most of the important leaders of northern origin have left Frelimo during the past two years because of the southern-controlled leadership and fear of assassination. They include the Makonde chief, Lazaro Nkavandame, whose desertion with thousands of

tribesmen and Frelimo troops of Makonde origin ruined Frelimo's position in Cabo Delgado province, where it was strongest. There were also numerous desertions, including Frelimo Central Committee members, in the Niassa and Zambesia provinces, for instance Alejandro Mognox and Manuel Musa Catur. The latter's defection meant the end of Frelimo's influence in Niassa. Last December Miguel Murrupa, a Niassa member of the Executive of the Central Committee, also came over to the Portuguese.

There are two more nationalist movements in Mozambique: Coremo, which is not recognised by the OAU Liberation Committee (that is Nyerere), but is allowed to function from Lusaka (that is by Kaunda) because the wife of its leader, Paul Gumane, is a close relative of Mainza Chona. Coremo's allegiance goes to Peking, although Chairman Mao provides little money. The other nationalist movement, Manu - the Mozambique African National Union - is even smaller than Coremo. It has a clandestine network in northern Mozambique and good relations with Frelimo in Tanzania, but no base in any independent African country, and practically no financial resources.

The infiltration of the Makonde tribe has provided the Portuguese not only with the chance to oust the rebels from most of the territory, but also to obtain more information. As invariably happens with underground organisations unless supported by a regular army, or provided with steady funds, they quarrel, denounce each other, or defect. This has happened to Frelimo, and this is why the Portuguese authorities acquired proof of the suspected aid and comfort given by some White Fathers to the local population.

The Portuguese pride themselves on their acceptance of Africans into their families and point to Brazil where a new Portuguese African race has come into being. But this does not mean that the Africans of Mozambique have been - or are - given a chance to rule themselves. In the words of Fr. van Asten: "In conscience we have not the right to allow ourselves to be accounted the accomplices of the official support which the bishops appear to be giving to a regime which uses the Church to consolidate an anachronistic situation within the African Continent".

It is this anachronistic situation next door to independent African countries that makes the Mozambique regime hateful to the Africans. As the Church has at heart the well-being of Catholics in independent African countries, it cannot officially condone measures which Fr. Van Asten dubbed as socially unjust, upheld by police brutality. There are many problems in the independent African countries, and much that can be justifiably criticised, but on the whole they have done remarkably well in a short time - it is only fourteen years since Ghana, the first of the black countries, gained independence.

The withdrawal of the White Fathers from Mozambique is a great blow to the Portuguese Government. Not in the short run, for the Makonde débacle has enabled its Army to score considerable successes, and hide to obtain invaluable information. But in the long run the departure of an outstanding missionary order because it cannot bear witness to the Catholic faith under Portuguese aegis must have repercussions even outside Africa, indeed wherever Church and State are in uneasy relationship. To quote Bishop Blomjous from an interview on another page of this issue, the White Fathers have made "a necessary and prophetic gesture".

Document 1c) The situation as seen by the White Fathers who were there

On their part, the White Fathers in Mozambique had reported to the General Council on the situation of their mission earlier this year. They had been manning 9 stations and running the Nazare Catechetical Center. They reached 20.000 christians and 12.050 catechumens in a territory of 70.000sq.km. The dioceses had invested \$.7.500.000 and the WF's themselves \$.20.000.000 in the premises and equipment of these missionary posts.

In particular:

1. The catechumenate had been organized in all the stations - in the language of the people, which was suspect to the local authorities. In fact, many catechists had been taken, interrogated and misused without justification. Unfortunately the protests of the Bishops were too rare and too discreet to be effective. The Africans could read no signs that the hierarchy was concerned about the persecuted catechists.
2. Catholic action was a fact in all the stations - under the form of 40 Legion of Mary praesidia for adults and of Xaveri groups for the youngs. All meetings were again suspect.
3. The liturgy had moved towards africanization: local languages, chants, gestures and the adaptation of the baptism and marriage rites. But the hierarchy was silent, unless to affirm that what was important was "portuguesation".
4. Cultural and social activities were often harrassed. The recreation centre of São Benedito could only continue if run by a Portuguese. African leaders were threatened with imprisonment.
5. Preaching was constantly the object of police surveillance. The "listeners" often invented statements which the WF's never said. Thus, Fr Campanelli was accused of preaching subversive doctrine on a day in which he did not even open his mouth. Similar cases were reported for Fr Celio de Consolata and for Fr Nys in Tambara. Preaching on social justice was considered as interference in politics. Official Censorship even cut out Gospel quotations from the sermon of Dom Sebastião in the occasion of the 25th anniversary of the Concordat. The same thing happened to Dom Francisco, Bishop of Quelimane, when he gave the funeral oration of Dom Sebastião on Feb.25, 1967. Indeed, the local edition of Populorum Progressio was censored.
6. In various stations direct responsibilities had already been assumed by the local Christians: local councils dealt with such cases as admission to the catechumenate, the solution of marriage problems, financial management and the appointment of Catechists. But the same local christians were then harrassed by the Government. Thus the cooperative movement started in Beira was severely slowed down by the local Governor.

Document 2"Letter of the General Council"

Dear Fathers and Brothers,

The General Council would like to inform you of a grave decision, which it has been led to take: After several months of reflexion, prayer and repeated contacts with the persons concerned, we have decided to withdraw the White Fathers from Mozambique. And we think it our duty to give you clearly the reasons for such a decision.

In the first place, it is obvious that this measure has not been dictated by any question of lack of personnel. Every year since the Chapter, we have appointed young Fathers to Mozambique. And we were ready to do so again this year. Nor has this decision been taken for external reasons, or for reasons of material nature. The security of our men is not threatened. The living conditions are not bad. Besides, you know that this sort of motive would never cause us to give up a mission. Nowhere else have missionaries enjoyed such a privileged status. Nowhere else have they benefited from such a direct and substantial material aid from a Government. And the authorities in Lisbon have never given any indication that the presence of the White Fathers was no longer desirable in Mozambique.

The reasons behind this decision are much more serious: On the one hand, the basic ambiguity of a situation where our presence ends up by being a counter-witness. On the other hand, the sincerity of a mission which recoils from having two conflicting faces in Africa.

The situation of the White Fathers in Mozambique is in fact more and more marked by a grave ambiguity. Sent as they are to bear witness to the Gospel and make the Church present as sign and means of salvation, the missionaries find that the confusion between Church and State, which is sustained by the constant practice of both civic and religious authorities, does a great dis-service to the presentation of the Gospel Message and of the real face of the Church.

It is unfortunately a fact that in many spheres the Church is hindered in her freedom of action. If theoretically she enjoys freedom of action, in practice the preaching of certain aspects of the Gospel is constantly hampered. It is not our intention to present a dossier here, or to discuss any particular points. Let it suffice to stress that too often certain acts of apostolic ministry, especially those aimed at promoting real social justice, are considered as subversive acts, and that they are often the occasion of painful vexations, or even imprisonment or ill-treatment for certain Christian Leaders more in contact with the mission.

We wanted, we asked and for a long time we waited for the Hierarchy to take definite stand to dispel these ambiguities in face of injustice and police brutality. Faced with a silence which we do not understand, we feel in conscience that we have not the right to be accounted the accomplices of an official support which the Bishops in this way seem to give to a regime, which shrewdly uses the Church to consolidate and perpetuate in Africa an anachronistic situation, which in the long run is a dead end. Deprived as we are of the means of getting things properly clarified on the spot, our presence only engenders a regrettable confusion in the minds of the people.

A Church of silence, a muzzled Church can remain a worthwhile sign in a regime, where the Church is officially persecuted. She becomes a counter-witness in a country which openly proclaims itself Catholic and Protector of the Church but in the long run uses the Church for aims which have nothing to do with the Gospel of Jesus Christ.

Like St. Paul, we feel that there are situations in which we must have "none of the reticence of those who are ashamed, no deceitfulness or watering down the word of God" (2 Cor. 4, 2).

Another reason which has motivated this decision, is the question of sincerity. When the countries in Africa became independent, it was not because of any ecclesial opportunism that we sincerely envisaged the change in the situation, but because of a deep-seated conviction. Following the very clear instructions of Cardinal Lavigerie, we have always tried not only to bear witness to the Gospel, but also to build up, as far as possible, Local Churches, with the aim of seeing them one day self-reliant. It seems to us that Africanization ought to be the normal climate of any missionary activity in present day Africa.

That is why it seemed difficult for us to be sincere while having two opposite ways of envisaging things: one way in Mozambique, and another in the rest of Africa. To us it seems difficult to reconcile being Malian with Malians, Congolese with Congolese, Tanzanian with Tanzanians... and then all at once Portuguese with Mozambiquans...! It is a question of apostolic honesty which concerns our whole Society. You, the men who are working in other countries in Africa, does it not seem natural to you that this sincerity forbids the wearing there of a mask, which aids and abets a false situation, because we are reduced to silence? Such a situation in Africa is today more than even a counter-witness.

You understand well enough that it was not easy to take such a decision. It was taken only after mature consideration, and after consulting all our men in Mozambique. If the grave reasons which we have given above made us decide on the departure of the White Fathers, we are well aware that other reasons could urge us to stay: in particular, the temporary pastoral good of the people we are helping by our presence and whom we serve by our ministry.

If we have the firm hope that these people will not remain without priests, and if we are convinced that in the long run our decision will benefit the People of God in these areas, we wish to state clearly that the stand we have taken can in no way be regarded as a sort of reproach to the Missionary Societies which will continue their ministry there for reasons that they may judge legitimate. Besides, we have constantly kept them informed before taking our decision.

We are well aware of the painful sacrifice that we are asking of our men in Mozambique. It is not without a wrench that they will leave these people whom they have loved, this country where they have given of their best. Most of them will be given an appointment to some other country in Africa.

Needless to say we recommend you to welcome them with charity. We know you will do so, and you will know how to help them fraternally to take their place in the diocese, where they will have the courage to start again from scratch.

Let us pray for all the people of Mozambique, hoping that one day in the not too distant future, we may be able once more to serve there a Church which has again become an indisputable sign of salvation and justice for all men.

Yours fraternally in Christ,

Th. V. Asten	W. Grosskortenhaus
J. Perrier	R. Chaput W. Neven

Rome, 15th May 1971

DOCUMENT 3

A. PRESS CONFERENCE given at Lisbon, 28th May 1971 by the Minister for Foreign Affairs, Dr. Rui Patricio.
(Part concerning the White Fathers)

THE ATTITUDE OF THE WHITE FATHERS IN MOZAMBIQUE

The question was then put: "What exactly is going on as regards the White Fathers in Mozambique? The International Press has announced their decision to leave that province as a protest against our overseas defence policy."

Before replying directly, said Dr. Rui Patricio, I would like to remind you that freedom of worship is a right guaranteed by our Constitution, and effectively assured by the Portuguese State. Thus, for many years, there have been various missions of different denominations, working in full liberty and rendering worthwhile service. However, some members of these missions, not very many, used their ministry for subversive political action. This happened in the case of some members of the White Fathers' congregation who are all foreigners. The conduct of two White Fathers was most reprehensible - I shall tell you what they did: one attempted to turn members of the population towards terrorism, pushing them to join Frelimo; the other acted in a way offensive to our national dignity, in particular, insulting the national anthem and the flag, and uttered words derogatory to these symbols sacred to every Portuguese. As a consequence measures were taken which no-one could have objected as unjustified.

I must tell you now that the Superior General of the White Fathers recognised these isolated acts as matter for blame, and in a conversation he had with a member of the Portuguese Government, he admitted as much but added that he feared he had not enough authority over the members of his congregation to make them observe decent patterns of conduct. As you see it is a matter of rebellion against both civil and religious authority.

The decision to leave the province of Mozambique was taken subsequent to these acts and to our legitimate reaction. To know the true motives which underlie this decision it is enough to read the letter of the General Council of the congregation published in Le Figaro on the 20th of this month. You can read there that the White Fathers enjoyed full liberty except that of struggling for the independance of Mozambique and against the sovereignty of Portugal - this was the only right they were not accorded.

In no part of the world have missionaries enjoyed so privileged a status, and nowhere else did they receive so much material aid or in as direct a manner as that given by the Portuguese Government. It was a conflict of

authority - that is to say, these Fathers wanted to put their will above the sovereignty of Portugal.

As the date announced by the White Fathers, the 1st July, was rather far off, the Provincial Government took the decision to invite them to leave national territory at once.

In conclusion I feel I must bring to your notice a significant fact; when they left the mission of Barue, the White Fathers destroyed all the furniture and equipment of the mission. I leave all judgement of this attitude to the conscience of Christians.

(Diario de Noticias, Sábada 29 de Maio 1971, Lisboa p7)

B. REPLICA: in reference to the press conference given by the Portuguese Minister for Foreign Affairs

In the course of a press conference given in Lisbon on 27th May 1971, by the Minister for Foreign Affairs, Senhor Rui Patricio, a journalist asked: "What exactly is happening as regards the White Fathers in Mozambique?" "The international press has announced their decision to leave that province in protest against our overseas defence policy." The newspaper "Diario de Noticias" in its issue of May 29th gave the Minister's answer. (see above)

In his reply the Minister showed that he viewed the situation in quite another way to us. He interprets our decision only in political terms; we deliberately wished it to remain on the ecclesial and missionary plane. It is clear that we do not speak the same language. There is here a very good example of the confusion that the Portuguese authorities seek to maintain between the two spheres of politics and religion. It is precisely this confusion that we denounce. The report of the returning missionaries clearly shows that the Church in Mozambique is used for political ends. What seems more serious to us, is that there is every indication that the Bishops tacitly accept this state of affairs! Against such a background any genuine ecclesial attitude is seen as subversive... This is the real gravity of the situation, the fundamental ambiguity of the politico-religious establishment in Mozambique.

There is therefore no point in entering the arena to which the Minister clearly wishes to direct Portuguese public opinion, side-stepping the true significance of the action we have taken.

What should be said about the facts alleged by the Minister? It is to be expected that journalists will insist on some comment in this regard.

1. The Minister accuses a White Father of having tried to encourage members of the population "to take part in terrorist activities by affiliation with Frelimo".

- Even elementary acts of pastoral charity - such as might be performed by the Red Cross - are interpreted as encouragement of terrorism. When flight

into exile is the only course open to someone who is pursued not for any crime against common law but, unjustly, for his ideas, the missionaries did not consider that to give necessary help was a subversive activity. They saw it as a humanitarian act. It was always in the course of their pastoral activities that the missionaries came into contact with parishioners pursued by the military or police authorities. Often enough, faced with arbitrary arrest the people looked to the mission for protection.

2. The Minister accused another confrère of having "acted in such a way as to show contempt for the national dignity, more precisely for the national anthem and the flag."

- This refers to an isolated case, not at all recent, which would have been of no significance in a normal country. As far as the general behaviour of the confrères is concerned, it is sufficient to quote the exact instructions given by an Assistant during his visitation in 1968: "All of you, Fathers and Brothers, must avoid in your acts, words, and in what you write, anything that might be interpreted as hostile to Portugal... Be careful to maintain an attitude of strict neutrality. No imprudent acts, performed at random, could have a real influence in the direction we would like events to follow; on the contrary, they could fatally compromise any healthy development".

3. When the Minister states that Father General said "he feared he had not enough authority over the members of the Congregation to impose on them a pattern of decent behaviour...", and that "therefore it is clearly a question of rebellion against both civil and religious authority", he is making a serious error and twists the meaning of what Father General said.

- The allusion is to a conversation of Father van Asten with the Overseas Minister last February. The Minister had insisted that a letter be sent to every missionary White Father in Mozambique, asking him "to do nothing political". Father General observed that perhaps the Portuguese Government and the White Fathers would not mean the same thing by this term "doing nothing political". In the Minister's mind "decent behaviour" is something quite different from what we imply in the directives to neutrality, official respect for authority and so on. He meant directives that would oblige the missionaries to support the Government line. It will be understood that in these circumstances Father General had to reply that he had no authority to oblige the confrères to accept what went against their conscience. The Council decree on religious liberty is explicit on this point when it says (No.2) that no one can be constrained in his religious conviction or action.

4. Several passages in this press conference show that we do not speak the same language. The most obvious example is where the Minister says that the White Fathers enjoyed in Mozambique every right except that of struggling for the independence of Mozambique and against the sovereignty of Portugal.

- Even if privately and individually the missionaries think that the independence of overseas territories is normal and desirable in the African

context of 1971, not one of them ever envisaged acting against the Portuguese Government to attain that end. The least one may suppose is that our confrères were intelligent enough to understand that this was not their role; in any case they could not have put any such idea into practice as they would have been summarily expelled. The real trouble is that what we regard as part of the apostolic message of today's Church (the Social Encyclicals, *Pacem in Terris*, *Populorum Progressio*) the Portuguese regard as subversive doctrine: that is the basic ambiguity.

Is it not significant that once the reasons for our departure were known, and they were clearly ecclesial, the Government saw fit to take the initiative with an order of expulsion?

5. Finally there is this accusation which is as strange as it is false, concerning the Barue mission. "Finally I feel I must draw your attention to a significant event. When they left the mission of Barue, the White Fathers destroyed all the equipment and furniture of the mission. I leave judgement of this to Christian consciences".

- Even if in Lisbon it is difficult to get any information, we ourselves had the advantage of spending several days with the White Fathers in Mozambique. In each post there was an inventory. Among the documents we send you is the text of the report made out by the last missionary to leave Barue. It speaks for itself.

The Minister ended by saying that he left "Christian consciences to judge". Before appealing to Christian consciences he might at least have ascertained the accuracy and veracity of his allegations. Everything he said is false. The White Fathers did not destroy anything at Barue or anywhere else. When they left they put into the charge of a responsible person the mission station with Church, schools, furniture, money, equipment, technical and electrical equipment and the rest, to allow their successors immediate ingress. The local population witnessed their departure; if the truth is to be known they are the witnesses.

6. The letter we sent to the White Fathers recognised that the Portuguese Government assured substantial and direct aid to the missions. The Minister was happy to underline this during the press conference. This should not make one think that the missionaries did not contribute from their own resources; in fact what they gave was considerably more than what the Government gave. That also should be said.

7. According to an American press agency at Rome, the Portuguese Foreign Minister said that the majority of the White Fathers wished to remain in Mozambique, and that Father General obliged them to leave. The same press source says that this was stated in reply to questions from other Foreign Ministers in Lisbon for the NATO conference.

It might be as well that you know that when in February Father General asked for a vote, 15 confrères voted to leave immediately, 17 voted for departure after a common declaration of intent; 5 only voted against leaving. The first two groups then came to the conclusion that it would be better to act in concert and leave at the same time.

C. BARUE MISSION - MATERIAL SITUATION WHEN WE LEFT1. House and outbuildings

The house remained completely furnished to accommodate 4-5 persons with all they needed in the way of: -linen, bedding, furniture
-refrigerator
-fully equipped kitchen

Equipment - one new electric generator: value 55.000. \$ 00
- one electric motor with water pump and piping (three phase electric wiring throughout the house): value 150.000 \$ 00
- 2 electric hydraulic rams installed but not in use (some parts worn out) and no longer needed after the installation of the new pump.

(Other material more or less second hand, such as a mill (worn out), tractor and spares, etc..., all things bought by the missionaries with money from Europe, was distributed to other missions.)

2. Church and outbuildings

When the missionaries left, everything was in good condition, nothing necessary for the cult was missing. (Most of the religious objects had been bought by the missionaries working in this parish).

3. The Sisters' Convent

Here and in the outbuildings, everything was left intact in the hands of the sisters.

4. Hospital, dispensary etc... all this was in the exclusive care of the Srs.
\$ = escudos

	<u>Provided by Bishop or Government</u>	<u>Paid for by Missionaries</u>
Houses and outbuildings:	200.000 \$ 00	200.000 \$ 00
Motors and installation		50.000 \$ 00
(Electricity, water, etc...)		155.000 \$ 00
(The whole of this sum was provided by St Peter Claver's, Rome)		
3 elementary Schools	40.000 \$ 00	50.000 \$ 00
2 boarding Schools (boys and girls)		85.000 \$ 00
Sisters' Convent	200.000 \$ 00	
Maternity Home and Dispensary (Sisters) (Sisters)		
6 Bush Schools	90.000 \$ 00	70.000 \$ 00
(Paid for by a business man with Government help)		
1 large meeting hall		50.000 \$ 00
2 houses for families		16.000 \$ 00

Parish Registers all up to date handed over to the Sisters.

Did you destroy anything? - "Absolutely nothing. We took only the things provided by the missionaries themselves; certain things were given to other missions."

DECLARATION read in the Churches on the Feast of Pentecost, May 30, 1971.

Brethren,

It is well known to all of you that several dozen missionaries left during the last few days. For your information we would like to give you a brief explanation.

1. The Universal Church, especially after the Second Vatican Council, in its striving for renewal, has very much at heart the preaching of the Gospel in its fulness and in relation to the actual condition of every nation.
2. In face of the silence and indecision of the Hierarchy with regard to such objectives most missionaries have for a long time past been faced with an agonising problem, of not knowing where they were going with their people.
3. Several times, but in vain, we asked the Bishops to take a clearly defined stand.
4. When every exploratory move failed the Major Superiors of missionary congregations working overseas met in Rome and decided that some unequivocal expression must be given of the true mind of the Church. Indeed the ambiguity and confusion in the Church was a witness to the Gospel in reverse. That is why it was decided to recall a group of missionaries from their field of work; this was decided unanimously in the hope that some clarification of the false situation might emerge.
5. In consequence the Superior General of the Congregation of White Fathers on the 15th of this month addressed to his 4,000 missionaries throughout Africa a letter explaining why he was withdrawing his missionary personnel from Mozambique. With this in view he came from Rome to Mozambique and meeting his Fathers and Brothers decided to leave Mozambique starting on 1st July next.
6. But on the 25th May the Regional Superior of these missionaries was informed of a government decision that they should leave within 48 hours.
7. We have to inform you also that Mgr Duarte de Almeida also received the order to leave Mozambique within 24 hours, on the 28th May.
8. We are making this statement to demolish false rumours which are defamatory and lack foundation in fact. On this Feast of Pentecost when we celebrate the founding of the Church, let us ask the Holy Spirit that this event should waken in us a truly Christian conscience.

After having read the declaration, on Pentecost Sunday, the Parish Priest of the cathedral of Beira, a Franciscan, added:

"Besides the text I have just read, I wish to add on my responsibility: Everything that was printed yesterday in the news-papers is a pure lie".

"And now let us say our Creed together".

The mass at the cathedral was broadcasted.

Document 5a) JOINT STATEMENT OF THE BISHOPS' CONFERENCE OF MOZAMBIQUE

The Bishops of Mozambique, meeting in extraordinary session have learnt with some surprise of the decision which led the Very Reverend Father General and the General Council of the Missionary Society known as White Fathers to withdraw their members from the dioceses of Beira and Tete; they consider it their duty to make the following declaration:

- 1) They express their particular admiration and their gratitude for the remarkable spiritual and material work performed in favour of the Mozambique Church during twenty-five years of persistent and meritorious service, and they emphasise that the allegations made public concerning the destruction of material when the Fathers left their missions were based on inaccurate information.
- 2) The White Fathers were a little less than 2% of Mozambique's missionary personnel and 6% of the non-Portuguese staff; their unexpected departure leaves nevertheless a great deficiency in the dioceses where they were working, especially in Beira where the prolonged absence of the Bishop had already created a delicate situation.
- 3) They deplore a decision that they do not consider to have been inspired by the true spirit of the Gospel. It seems to them to reflect rather the crisis that is affecting at the present time certain sectors of the Church.
- 4) They cannot accept the reasons given in the communiqué addressed to the members of the Institute and published by the International Press; it was in any case somewhat different from the letter addressed to the Bishops of Beira and Tete and from that addressed to the President of the Mozambique Episcopal Conference on the same matter. They know that the unfortunate decision was taken under pressure from certain groups against the explicit wish of the majority of the members of the Institute working in the two dioceses mentioned above. We received statements from some of them who regretted the decision of their Superiors and wish to continue in Mozambique.
- 5) They reaffirm once more their deliberate political neutrality and the independence of the Church vis à vis the State, at the same time as they respect the legitimate public authorities with whom they collaborate for the common good according to their consciences and their mission as pastors in which they are maintained by the decision of and with the confidence of the Holy See. Their clear stand in this respect has been frequently made known by each Bishop in his diocese and by the Assembly of Bishops for the Province. We recall the Joint Pastoral Letter of 19th April 1970, and the letter to the priest of 1st May 1971.

It is not their duty to take up political positions; they advise the missionaries to follow the same line of conduct. They are watchful in defence of the fundamental rights of the human person as also they are alive to violations of them and they try to react with all necessary firmness. They cannot allow to go unrecognised the effort of the public authorities to promote the most abandoned social groups and to impel them to take an active role in the destinies of Mozambique despite the serious problems of the present time. The complete absence of racial discrimination in the laws and in the customs, the continually increasing advancement of persons of every race, culture and need to the most varied public positions, as well as the school system which is gradually embracing the entire population of young people and even, though slowly, attaining secondary and higher levels, all these are factors which cannot but have the understanding and support of the Church.

- 6) Happily the attitude of this Institute was not shared by the other Congregations working in Mozambique, where they are doing work of a missionary nature and of social advancement that is worthy of the highest praise. In the same way, those in charge of other non-Catholic Christian Churches, in spite of meeting difficulties which are not less, persevere in their witness of faith and of love for the populations they serve.
- 7) They address a word of comfort and of hope at this time of suffering to the Christian communities abandoned by the missionaries who have left their posts, and they promise that everything will be done to guarantee them necessary religious help and to assure without a break the continuance of the works of advancement and the initiatives of evangelisation.
- 8) They address an appeal to the missionary Congregations working in Mozambique and to the clergy in general -- with special confidence in the Metropolitan Church -- to lend their generous and brotherly cooperation. They raise their eyes towards God and turn them to His People, in order that the Church of Mozambique may not lack -- especially in those areas touched by this regrettable decision -- the priestly support of which it has need in order to continue its life and growth.

Nampula, 1st June 1971

Custodio Alvim Pereira, Archbishop of Lourenço Marques.
 Francisco Nuno Teixeira, Bishop of Quelimane.
 José dos Santos Garcia, Bishop of Porto Amelia.
 Ernesto Gonçalves Costa, Bishop of Inhambane.
 Felix Niza Ribeiro, Bishop of Tete.
 Enrico Dias Nogueira, Bishop of Vila Cabral.
 Manuel Vieira Pinto, Bishop of Nampula.
 Father Manuel dos Reis Miranda, Vicar General of Beira.

Document 5

b) COMMENTARY ON THE OFFICIAL DECLARATION OF THE BISHOPS OF MOZAMBIQUE

Ref. N° 2329/71

The Episcopal Conference of Mozambique met in extraordinary session and issued on June 1st an official statement regarding the decision of the General Council of the Society to withdraw the White Fathers from Mozambique.

We think it useful that you should have the full text of the statement and are forwarding it to you with the following commentary:

1) The General Council note with satisfaction the "esteem and gratitude" that is accorded the work our missionaries did.

They are happy to see that some rectification has been made in respect of the false and sensation-seeking announcement of the Portuguese Foreign Minister regarding the alleged destruction of property. Since he appealed to it the "conscience of Christians" can now pass judgment on his procedure.

The Council regret that the official voices of the Church of Mozambique should make themselves heard now in condemnation whereas not a single voice of sympathy was heard at the time of the expulsion of the missionaries, nor was any willing to be heard in dialogue when Father General made his last visit to Mozambique. Not one of the hierarchy saw fit to extend the least comfort to the missionaries when they were called upon to make one of the greatest sacrifices of their apostolate. This was remarked on by the numerous priests and nuns who came to bid the missionaries farewell at the airport.

2) To say that the White Fathers constitute barely 2% of the missionary personnel in Mozambique is true if one wishes to count the 583 priests, 195 Brothers and 1132 nuns (Bishops' Pastoral Letter, 19th April 1970). What the Bishops would like to do is to minimise the significance of our action. No one is likely to be deceived into thinking that only 2% of the Missionary personnel were involved. What we did has a significance beyond mere numerical calculations; far more than 2% of the missionaries are living under the conditions we have denounced.

Two missions are closed in Tete diocese and eight in Beira where the situation was already delicate by reason of the prolonged absence of the Bishop. This problem of Beira did not precipitate our decision but it was one of the elements in the situation which we analysed in the process of coming to our decision.

3) The Bishops say that they do not consider the decision to have been dictated by a truly gospel spirit.

For us the decision was in the nature of a religious act. We had seen its eventual repercussions in advance; we took it after a celebration that terminated a long period of reflection. You know that our vote was unanimous. You know well the international nature of the General Council: Dutch, Canadian, German, Belgian and French. How could anyone refer to their joint decision as reflecting a crisis in certain sectors of the Church? Clearly in the mind of the Portuguese, the White Fathers' decision to leave Mozambique is a "Dutch Phenomenon". One Portuguese paper carried the headline: "Dutch Missionaries leave Mozambique". (Novidades, 20.5.1971). And the DGS police official was under the same impression apparently, since he wished to expedite all the Fathers and Brothers to Amsterdam. Of the 42 missionaries working in or appointed to Mozambique only one was Dutch.

May we insist once more: The Bishops' declaration tries to minimise the affair and present it as a matter concerning certain sectors only of the Church. Our letter of May 15th made its true nature clear: it is an ecclesial problem of 1971 and it concerns directly the future of the Church in Mozambique.

- 4) The General Council find it more than surprising that the Bishops should dare to affirm that "the letter addressed to the Bishops of Beira and Tete and to the President of the Episcopal Conference is substantially different" from that sent to the Society; both the Secretariate of State and Propagande Fide to whom both letters were referred could testify to the contrary.

The composition of these two letters, like the other documents was undertaken by the Council together. Entire paragraphs expressing the arguments are identical; the letter to the Hierarchy is simply more explicit.

Out of consideration for the Hierarchy we did not publish it, but it is clear that should circumstances require it we could do so. There is mention of "pressure groups" who forced the decision against the will of the majority. The truth is quite different. Last February a majority of the White Fathers were in favour of leaving; and of 37 present at that time, only 5 were opposed to any departure; they accepted for the sake of mutual solidarity and obedience to leave with the rest. Some of the five had declared their feelings to the diocesan authority as they had every right to do. The list of addresses of the Fathers and Brothers who left Mozambique has been published; they can be asked about it. Truth is on the side of openness in this whole affair.

- 5) Now we have to turn to the most delicate part of the episcopal statement. The whole paragraph is ambiguous with the sort of ambiguity that we denounced in our letter of 15th May 1971. As soon as one gets to the matter of neutrality, of collaboration with the authorities, it becomes clear that we are speaking different languages; it is then difficult to avoid being polemical. To call collaboration what seems to us to be mere servility and dependence on the State is tendentious and equivocal.

What is said about the absence of discrimination in the laws; about the casuality of opportunity, about schooling, is just the philosophy of Portuguisation. We are there in a completely "colonialist" context, and in 1971 at that. If it is true that Portuguisation has produced a restricted élite, closely supervised always, as far as the mass of the people are concerned progress is very, very slow and there is no real prospect of self-determination.

"They have always been active in defense of the basic rights of the human person and tried to act with necessary firmness in face of their violation". This is true enough if one takes merely the declarations made in this sense. It is becoming more and more obvious that this system can endure only by the use of informers and by repression. Even without taking up "political stances" there are certain fundamental questions that must be asked. As Cardinal Malula has said: "To serve the truth is to go beyond the formulae of public authority and enunciate the constant necessity that in every domain man be free to pursue his personal and social development". (Allocution on the anniversary of Independence, 29th June 1970). Can one really say that the Pontifical Documents on Development and Liberty are the Charter followed in the official teaching of the Mozambique Hierarchy? After several centuries of continued presence and work by the Church in Mozambique, how many African Bishops are there? How many African priests? How many African in positions of authority or responsibility? The gospel is just not read in the same way. Africanisation in any real sense is unspeakable. For us this is an injustice that our function as missionaries will not let us tolerate and to which the Hierarchy seems to extend its patronage.

- 6) That our example was not followed by other missionary Institutes working in Mozambique does not surprise us at all. But to think that they therefore do not see things in the same light and are not aware of the problem would be to make a grave mistake. The many contacts that we have had in Rome with the other Generals concerned has shown us that the large majority not only understand and respect our decision but also approve the motives that prompted it. The Superiors General are really preoccupied by the situation and want some far-reaching changes. The declaration read in most of the Churches of Beira on the Sunday of Pentecost showed that there was a wide measure of agreement with the White Fathers and that should nothing change in the attitude of the Hierarchy then the example of the White Fathers might be followed. Some Portuguese priests also approve what we have done; the expulsion of Mgr Duarte de Almeida opened the eyes of many who were wondering what they ought to think.

- 7) In fact the abandoned Christian communities have need of a "word of comfort and hope". As one Mozambican catechist said with regard to the departure which saddened him: "The Church is like Christ; she must die to rise again." And it is precisely a resurrection tomorrow that we envisaged; we would like to see it occur with the least possible delay. At the end of his letter to The Hierarcky Father General said: "I would like to assure Your Excellency that I fully understand the grave anxieties that my decision will cause you. Together with all White Fathers I had hoped to continue our collaboration, but a divergence of view on a matter of such importance for the life of the Church in Mozambique forces me to bring it to an end. May the Lord grant that one day in the not too distant future we may find ourselves on a footing that Your Lorship and I may share in conscience." If the situation which is now a painful fact obliges some African Catholics to take more responsability in the life of the Local Church we shall indeed find in that some comfort.
- 8) The White Fathers certainly do not wish other missionaries to leave; on the contrary they hope that their action may provoke profitable reflection and a real change of atmosphere in the mission work. The greater good of the mission today demands not perhaps an inconsidered increase in the numbers of priests, but rather more favorable conditions for apostolic work in depth.

The General Council

DOCUMENT 6PRESS COVERAGE AND COMMENT

During the month following the circulation of the letter of the WF General Council, the decision was reported in many of the dailies and weeklies, both secular and ecclesiastical in several countries (See list appended). The following summary was made after reading those available at the White Fathers (see same list).

1. The decision of the White Fathers was considered by most as a major step of the Church in the movement towards Africanization. The motives outlined in the letter of the General Council were accepted and amply quoted. The first editorials commended the decision and its motives. It was taken as a "pull out" intended as an act of witness to a pure Gospel.
2. When the Portuguese Minister announced the decision to expel the White Fathers, the papers following the official Government line took the affair as a "send out", triggered by the "interference of the WF's in politics." The statement by the Bishops of Mozambique was given prominence by the same papers.
3. In general, the papers followed the sequence of the main events of the "affair", that is:
 - The WF General Council decides to leave Mozambique (15-5-71)
 - The Portuguese expel the WF's (27-5-71)
 - The Mozambique Bishops present their case (1-6-71)
 - The Vatican sends **Mgr. Gasparri** to Mozambique (6-6-71)
4. Their comments followed their interpretation of the affair:
 - The papers who took the "pull out" line considered the WF's decision as an act of courage, a problem of conscience in a situation of injustice, a witness to honesty -- "a witness to which we are not used", "a firm refusal of colonialism". It was admitted that the Gospel could bring revolution. Some Africans themselves were jubilant: "one of the greatest contributions to the liberation of the Africans that the Church has made.... will be glorified in the hearts of the oppressed" (Uganda Argus 26-5-71). "A priestly rap for racists" (Times of Zambia 21-5-71).
 - The papers following the "send out" line considered the same decision as the "Gospel of subversion (quoting President Caetano) -- a conflict between WF Superiors and the local Bishops, an 'ultra vires' act".
5. In general, press comment was overwhelmingly in favour of the decision, because practically only the Portuguese (and Mozambique) papers adopted the "send out" line. Otherwise, there was broad consensus on the far-reaching implications of this "unprecedented act" (Le Monde) even if it was not supported by the effort to spell them out. As the UK Catholic Herald put it: "It was a

clash of the WF's "views of a fully free, multi-racial, Christian way of life with the official Portuguese interpretation" of the same (28-5-71).

In conclusion, the decision of the White Fathers was considered as a contribution to correct an untenable situation: an effort to ensure the indispensable condition for the missionaries who remained to enjoy the minimum freedom demanded by their Evangelizing mission.

(APPENDIX)

LIST OF PAPERS SURVEYED

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| <p>1) <u>Austria</u>
Arbeiter Zeitung
Volk
Wiener</p> <p>2) <u>Canada</u>
Le Devoir
Dimanche Matin
La Presse</p> <p>3) <u>Belgium</u>
Bolung van Limburg
La Cité
Gazet van Antwerp
La Libre Belgique
Paix et Liberté
Le Soir
Standard</p> <p>4) <u>France</u>
La Croix
Le Figaro
Le Monde
Peuples du Monde
Témoignage Chrétien</p> <p>5) <u>Germany</u>
Deutsche Kath. Kirchen Zeitung
Deutsche Tagespost
Frankfurter All. Zeitung
Herder-Verlag
Kölnner Rundschau
KNA
Nuremberger Nachrichten
Ost Berliner Neue Zeit
Publik</p> | <p>6) <u>Italy</u>
L'Avvenire
Nigrizia
Paese Sera
Panorama
L'Unità</p> <p>7) <u>Netherlands</u>
Debazuijan
Neewsblad
De Tyd
Volkskrant</p> <p>8) <u>Portugal</u>
Diario de Lisboa
Diario de Noticias
Diario Popular
Epoca
Novidades
O Seculo</p> <p>9) <u>Spain</u>
A B C
Alcazar
Arriba
Correo de Andalucia
Correos Catalan
Diario de Barcelona
Diario de Navarra
Diario de Ontanes
Gazeta
Gazeta del Norte
Hoia del Lunes
Informaciones
Madrid</p> |
|--|--|

9) Spain - Cont'd

Mundo Negro
 Nuevo Diario
 Pueblos
 Seville
 Vanguardia Espagnola
 Vida Nueva
 Ya

10) United Kingdom

The Catholic Herald
 The Observer
 The Tablet
 The Times

11) Varia

Afrique Nouvelle (Congo-Kin.)
 Sunday Independent (Eire)
 Sunday Press (")
 Ghanaian Times (Ghana)
 Standard (")
 Noticias de Beira (Mozambique)
 Noticias (")
 Rhodesian Herald (Rhodesia)
 Die Woche (Switzerland)
 Ugandan Argus (Uganda)
 Zambian Daily Mail (Zambia)
 Times of Zambia (")